THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"O house of Jacob, come ye, and let us walk in the light of the Lord."—ISAIAH

No. 37, Vol. XXXIII. Tuesday, September 12, 1871. Price One Penny.

MISS E. R. SNOW'S ADDRESS TO THE FEMALE RELIEF SOCIETIES OF WEBER COUNTY.

ON Thursday last (Aug. 5), at two p.m., a large audience, composed principally of ladies, assembled in the Ogden Tabernacle to hear an address from Miss E. R. Snow. A few gentlemen were present by invitation.

After singing and prayer, President F. D. Richards introduced the speaker,

MISS E. R. SNOW.

My Sisters—I assure you I feel a little tremulous in standing before so many who are expecting to hear from me. I am not a lecturer by profession. I have nothing written or prepared to say to you. I realize that I am standing in a very different position from lady lecturers in the world, some with whom I have become acquainted, who neither believe in God nor in his revelations. We believe in a God who reveals himself; who inspires his servants, and sometimes his handmaidens, to speak the things of God for the benefit of his children.

It is a fact that we are living on the earth, and that we are accountable beings. And why are we here? The Lord has not called his servants alone to do the work of the last days. The sisters, also, have a great work to do. The work we are required to perform is to labor for the salvation of the children of men. We are mortal beings, subject to the weaknesses of the flesh. Were it not for the affinity which exists between our bodies and the earth, our spirits would involuntarily depart. I heard President Young say that it was decreed from the beginning that mortal man should have a strong desire to live on the earth; and were it not for this natural desire, the Lord could not keep enough of us on the earth to accomplish his purposes.

We read in this Bible, in which we believe, that in the beginning God made man male and female, and addressed them as one. There was no discordance nor unfitness between them. But through woman's partaking of the forbidden fruit, Adam was compelled also to partake that he might fulfil the work he had to do. Since the fall it has been different. It was decreed that woman's "desire should be to her husband and he should rule over her." Some might think this a very repulsive condition for woman—to be ruled over by man. But this in my mind does not presuppose oppression. I have seen men rule over families in such a way that those families did not feel they were ruled, because that government was in wisdom and in love, and the obedience rendered was yielded simultaneously and cheerfully. I think that

the difficulties which occur in families come through a lack of wisdom on the one part and of obedience on the other. We stand in a different position from the ladies of the world; we have made covenant with God, we understand his order, and know that that order requires submission on the part of the woman. Is this curse placed on woman never to be removed and she stand in her primeval condition? The Lord has placed the means in our hands, in the Gospel, whereby we can regain our lost position. But how? Can it be done by rising, as women are doing in the world, to clamor for our rights? No. It was through disobedience that woman came into her present position, and it is only by obedience, honoring God in all the institutions he has revealed to us, that we can come out from under that curse, regain the position originally occupied by Eve, and attain to a fulness of exaltation in the presence of God.

Although we are frail mortal beings, subject to the evils which come through the degeneracy of man, we are endowed with all the powers and abilities whereby we can come to the full measure of the stature of Queens and Godesses in eternity. If we let these faculties lie dormant, shall we ever become prepared for the presence of holy beings? It is only the development of the faculties we already posses that will bring us into the full perfection of womanhood, both for time and for eternity. It is only by carrying out those purposes and principles which God has revealed that we can become perfect. Do we realize this?

Let us ask ourselves why we have left the homes of our fathers, the lands of our birth, to come here together, to these valleys of the mountains. Was it for the pride of the world? Was it for earthly riches? Or was it to perfect ourselves in the religion of Jesus Christ? And since we came here have we carried out the purpose for which we gathered here? There may be a few exceptions, but I think the majority came here to obey the commands of God and to study and carry out the principles which he reveals. Are we doing this? Or are we taking hold of heaven with one hand and fraternizing with the world with the other? Are we acting from the purest motives that can move the human heart? Is our religion the first thing with us? Does it engross our thoughts as when we first obeyed the Gospel? If not, we are retrograding in that which is of far more importance to us than anything else.

It is admitted that woman gives the features, the tone to society, and I would ask the mothers in Israel whether the welfare of Zion is uppermost in their minds in the cultivation of their children, who are to bear off the kingdom and be the future judges or mothers in Israel? How is it with the daughters? Are they brought up so as to become housewives, able to manage the affairs of the household, and with principles implanted in their hearts to make them noble and pure and intelligent? Or is their time spent in vanity and the follies of the world? This is a subject of the greatest importance; for the boys and girls of the present are an index to the society of the future. If you can raise up your daughters to reflection, to purity, to a love for truth, with consciences moulded after the pattern of the Gospel, that they may grow up to solid, noble, beautiful womanhood, then you are doing what is required of you. We would not have them sorrowful, but, on the contrary, filled with joy and happiness; but the frivolous customs and habits of the present times will lead many to sorrow. Do you know, mothers, what your boys are doing? Do they use tobacco? Do they tipple? You should know what they are doing, and what are their habits. In many instances respect enough is not paid to the growing intelligence of the young child. The mother's mind is engrossed with various duties, and before she knows it, habits are formed which, when discovered, she is not able to correct. Girls get into the habit of reading trashy novels, till they cannot look upon the things of real life as they exist, but their heads are filled with folly and nonsense. I sometimes think it would be almost as well for them that they had never been born. I know we are surrounded with adverse circumstances, and it is difficult

to keep our children in the path which is right for them to pursue. The laws of nature should be observed. Night is the time for sleep. It is admitted that one hour's sleep before midnight is worth two after. Young people, and old ones too, should have a proper amount of sleep, but the time for sleep is not properly observed.

We want to learn to bring ourselves into subjection to what is right. While we cannot govern our feelings, we cannot properly exercise our judgment. We have to lay our feelings on the altar, many times, as a sacrifice to the law of God. To govern our feelings, we must learn to govern our tongues. When we are actuated by anger, and our hearts are filled with bitterness, we are made subject to evil spirits. In the New Testament we learn that the "fruits of the spirit are love, joy, peace, patience, longsuffering," &c. When we give way to our passions, and allow evil spirits to control our tongues, we strengthen the powers of evil.

We need not be discouraged, my sisters. If we are trying to cultivate the spirit, to make home heaven; if we live our religion and feel its sweet influence day by day, we are happy and have a right to be. There is a principle that the world are very anxious about, you can scarcely meet a person from the world but wants to know something about it, viz., plurality of wives. Well, we call this a trial, do we? It is a trial, an opportunity to prove whether we are willing to obey the will of God or live for ourselves. I do not believe there was ever a principle revealed that has such a bearing on the redemption of mankind as the principle of plurality of wives. When I embraced it in Nauvoo I did not understand it as I do now. How far are we willing to carry out this principle which is calculated to redeem womankind from the position in which they are placed? Had it not been for the principle of plurality of wives, society in Utah would probably have not been very much better than it is in the world; and as the kingdom of God extends and this principle extends with it, as it must and will, so far will redemption from degradation come to womankind.

"Well," some sister will say, "I am not in degradation, there is no need for me to enter into plurality." But have you no regard for the position of others? Those who have entered into plurality are occupying the noble position of saviors on Mount Zion, and I admire those noble women who encourage their husbands to obey this law, for they will be honored as those who stepped forward as volunteers to labor in the cause of woman's redemption. Plurality is a pure principle. But nothing is at first carried out to perfection. It is like revolutionizing a government. When a people resolve that they can no longer submit to their grievances, they make great sacrifices to establish a better system of things for the benefit of their posterity. This is what we are doing; we are introducing something for the benefit of generations to come.

What a blessing it is that we are under the direction of the Priesthood of God, that we can attend to the ordinances of life for the living and the dead, and attain to the gift of eternal lives. Do you understand this, sisters? It means the gift of multiplying in eternity; the gift of eternal increase, the power to bring forth from the grave our children who are dead. Can any one attain to this great gift who opposes any of the principles God has revealed? I feel that I dare not oppose anything that comes from him. Still if I were to give way to my feelings when I am tempted, I might go on and give way till I would fight against God and apostatize. I never want to know how an apostate feels, but it is easy enough to apostatize. Just give way to anger, and begin to speak against the things of God, and cherish a fault-finding spirit, and it will grieve the Spirit of God from our hearts and we shall go into darkness. We must watch ourselves. I believe in living by prayer, but I think we need to watch as much as pray. We need to think deeply, to study the principles of the Gospel, and to hold ourselves in subjection that we may live by them. There is a spirit of the world that is gaining with many, and I am sorry to see it. But God is very indulgent, he never forces the human mind, he does not compel us to obey

him, but puts both paths before us and leaves us to act for ourselves.

The Prophet Joseph said the object of the Female Relief Society was not only to relieve want but to save souls. It is our privilege to regulate society; not by taking the places of our brethren, but by watching over the morals of society and seeking to save souls. We have social duties to perform, and I believe in the sisters being alive to them.

In performing our social and domestic duties we are doing our part just as much as the brethren when they go out to preach the Gospel. I think that if the Female Relief Societies had acted up to their duties, there would have been no need for President Young to organize retrenchment societies, for that would come within the purview of their calling. Many of the sisters do not realize that the Female Relief Societies are an organization of the Priesthood, but treat the matter as of little consequence. They must learn better, and understand that their calling is a high and holy and honorable one.

I love to look upon my sisters when their faces indicate that they possess the Spirit of the Lord. Why should we care about the fashions of the world? We should realize that God has called us out of the world, and that it is a degradation for us to stoop to assimilate with them, and to adopt the habits and customs they are seeking to introduce among us to make us like themselves.

I do not want to be considered as making a stump speech, but I want to say a little about voting. Every one of you that has a right to vote ought to be out next Monday, and exercise the right of the franchise. We must be on the alert, also, against the devices of the enemy. At our last election there was one poor old blind sister who was led to the poll by a friend, and a ticket was slipped into her hand by one of the opposite party, which she would have deposited in the ballot box, and unknowingly have voted the opposition ticket, if the cheat had not been discovered by her friend. We want to be shrewd enough to evade every opposition. It would hurt none of us to inform our minds on the law, so that we might fully understand our rights and privileges.

My sisters, I bless you all, and I want you to understand that President Young has an interest in these societies, as well as in everything else that tends to purify and build up Zion.—*Ogden Junction.*

"MORMONISM"

And Utah affairs do not furnish near so many texts for our brethren of the editorial fraternity now as formerly; in fact, it is rarely that one picks up an exchange, at least among the leading and influential papers of the country, which contains a "leader" on "Mormonism." Probably editors and newspaper managers begin to incline to the opinion that despite their fulminations and prophecies "Mormonism" will live, and is capable of holding its own and taking care of itself. This is certainly the conclusion that the enlightened and liberal portion of the profession will eventually arrive at, if they have not already; and as for the opinions and conclusions of the remainder, whatever their character, they are immaterial.

Among our exchanges this morning, however, we find two or three editorials on "Mormonism," so that we may conclude that Utah, her people and their acts and doings are not altogether obsolete subjects. This is consoling, for no one likes to be completely forgotten by his *friends.* Among the papers to which we allude are the Cincinnati *Times* and *Chronicle* of the 8th inst., and the Chicago *Evening Post* of the 9th. The *Times* and *Chronicle* founds its comments on the short report which appeared in the *News* a week or two ago, of the labors in Scandinavia of Elder William W. Cluff, and it thinks that the speedy prospect of the dissolution of "Mormonism" is not as flattering,

after all, while converts to the faith are being made so rapidly.

The *Post* takes altogether a different view. It says that new converts to the faith are so scarce as to command large premiums; and that owing to the great influx of "Gentiles" and their "permanent opposition," the system ("Mormonism") is dying out at the roots, is past the help of special applications, and can not long survive.

The burden of the *Post's* song is the same as that sung by the opponents of "Mormonism" for the past forty years; by this time they ought to be ashamed of the folly of it. But it is amusing to see the difference in the views of our contemporaries; and while the wise men of the east clash so materially, there must be something at fault with their inspiration. As they devote a portion of their space to the Saints, they are evidently interested in the welfare of Zion, hence we propose, in a fraternal spirit, to post them up a little in reference to her welfare and progress; and we think they cannot dispute that, being a resident of headquarters, we are in a position to understand, as well as, or better than they, what we are writing about when Zion is the subject of editorial comment.

To begin with, we beg that they will dismiss any anxiety they may feel on her account, for at present she and her people are prosperous, and their future prospects were never better; in fact, that elegant quotation from one of our American classics, Josh Billings, or Mark Twain, we forget which, "all is lovely and the goose hangs high," was never more appropriately used, to express a happy and prosperous state of affairs, than it might be at the present time in reference to Utah and the people who have made her what she is. The Saints, as a body, are contented, united, prosperous and virtuous, and are so attached to their holy religion, knowing, as they do, that it alone has made them what they are, that they are unanimously resolved to cling to it, having proven its inestimable worth. It is true that circumstances help to make a scabby sheep, here and there, show himself and leave the flock; but the loss of a negative is always a positive gain, so that this is but an indication of thrift and prosperity.

There is one thing, especially, upon which we desire to disabuse the editorial mind, and that is in relation to the influx of Gentiles. Editors persistently refer to that as a sure sign that the downfall of Zion, or "Mormonism," is near; but there is no subject upon which they make a greater mistake. It is quite true that there is a considerable number now in Utah, who, by the anti-"Mormon" press, are styled "Gentiles," and they may be divided into three classes, two of which are very eager in their search for the precious metals—the bait that drew them hither. Many of them, however, care so little about anybody's religious views, that so long as they possess the right of life, liberty and the pursuit of happiness, it is all the same to them whether they live in a community of "Mormons" or Methodists. Others of these two classes may be somewhat interested in religion and differ therein with "Mormons;" but while doing so they will frankly admit that though the people of Utah may be peculiar in their religious notions and practices, they are the best people to be found, that in their midst the rights of others are strictly honored, and that life, property and virtue are more respected in their midst than in any other portion of the country.

There are still others among the non-"Mormon" residents, who are rabid "Mormon" haters; they are not among the new comers, but they, or the most of them, are well known here as political hacks and tricksters, whose only means of living is by preying upon and stirring up strife among the respectable and unsuspecting members of the community. No matter where this class live, they would be found only among the dissolute and vile; but they are such a small minority here, and their influence is so trifling, that if "Mormonism" is never undermined or has its existence imperilled unless by their agency, its end will never be. Yet they and their agencies are the ones who do the howling and who threaten; but although their yelping is continually heard, the impotency of the curs from whom it

proceeds is perfectly understood. They are like a certain domestic animal mentioned by an ancient fabulist, which, once upon a time, clothed himself in a lion's skin; his brayings were heard afar off, but nobody was scared, for they knew it was only an ass.

This is a very brief statement, and as truthful as brief, and we are sure will be endorsed secretly by the class we last referred to; and we doubt not will be sufficient to allay any apprehension that may be felt by our brethren of the quill for Zion's welfare, prospects and progress.—*Deseret News, Aug.* 14.

THE CHOLERA.

The Prussian correspondent of the *Times* writes on the 31st ultimo—

"Like an invading force, the cholera sends fatal shafts in advance before discharging its regular broadside. Berlin, as yet free from the scourge, is fast being drawn within its deadly shadow. During the last few days fatal cholera cases have occurred at Dantzic, Elbing, Altona, Coblentz, Leipsic, and Vienna. In other words, the shores of the Baltic and the North Sea, the banks of the Rhine and the Danube, and the centre of Germany have been simultaneously visited. As usual in the early stages of the disease, in which it is restricted to individual cases, a controversy has arisen in some of those towns whether the enemy they have to wrestle with is the real Asiatic fiend or a bad sort of dysentery. This is a dispute which at the beginning of the epidemic cannot be well decided. On the one hand, the cholera does not always display its extreme virulence at the very outset; on the other hand, the worst cases of dysentery have exactly the same outward symptoms as cholera, and even to the anatomist display the same peculiar disorganization of the body. In addition to the localities just touched by it, the scourge continues to rage at Konigsberg and in the neighboring districts of East Prussia. At Konigsberg about 140 persons are seized daily, of whom one-third succumb.

"The intelligence we receive from Russia concerning the progress of the epidemic is still very melancholy. At Moscow, according to the official report, 479 persons were suffering from the disease on Aug. 21. Of these 30 recovered on that day, and 23 died, leaving 426 under medical treatment. On the 22nd there were 23 fresh cases, 22 recoveries, and 18 deaths. On the 23rd the fresh cases amounted to 32, recoveries to 18, deaths to 19, those under treatment being 404. On Aug. 26, the sum total of all those in Moscow seized since the beginning of the epidemic (March 13) was 5,052. Of these 2,340 had recovered, and 2,354 were dead. A comparison of these last figures with those recorded in the third week of August proves that the mortality, which at one time exceeded half the number of cases, has latterly considerably diminished. In the neighborhood of the old capital, however, the disease has not yet exhausted its virulence. In the Sergieff Posad some 40 persons are being carried off in every 24 hours. In the village Zubatchevka 18 persons died on the 23rd August; in the village of Svetogorova 16 succumbed on the same day; the hamlet of Isaroff having no less than 84 victims within the same period. This unfortunate Isaroff was obliged to close its bereaved houses, and send its orphans to the monastery of St. Sergius to be taken care of by the priests.

In Smolensk whole villages are said to be dying out. Orel, the sanitary state of which is never very good, had seen its railway laborers infected. The town of Tula suffers little; the worse off is the country surrounding it. From the 13th to the 18th of August 163 were taken ill in the district of Veney, of whom 77 died. In the province of Kaluga the sum total of deaths, according to the latest advices, is 369, i.e., rather more than a third of the 805 cases reported to the police. In the district of Medin alone 71 died

out of the 161 seized, between July 26 and August 2. In the town of Charkoff 73 fell ill and 30 died on August 18, the sum total of patients on the day following being 132. In the town of Pultava 58 fell ill and 25 died between August 13 and 16, the number of patients under treatment on the 17th being 31. From Rostoff-on-Don, Nicholayeffsk, Taganrog, Kursk, and Ekaterinoslav we have no numerical returns. At the latter place it is chiefly the troops of the 34th Division of Infantry that suffer, being encamped in the open.

"The sad register extends to South and East. From Nishni-Novgorod southwards the eastern *gouvernements* of Penza, Astracan, Orenburg, and the Ural territory are touched. In Penza the district the most smitten is Nishnelovo, which alone has one-half of the dead in the province. In the town of Astracan the first case occurred on the 14th of July, from which date to the 6th of August 552 cases and 326 deaths are recorded. The 2nd of August was a black day to the place. On it died 56 out of 116 seized; and that no point of the compass should be exempt, cholera appeared in the beginning of the current month at Archangel. The rapidity of its spread and the sternness of its reign in those northern parts are described in the gloomiest colors; but it seems latterly to have somewhat abated. As will appear from the above, European Russia is entirely overrun by the disease. From the Black Sea to the White, from the Ural mountains to the Prussian frontier, the pestilence unfolds its sable standard. Destitution and uncleanness, the busy handmaids everywhere of the disease, in Russia have an ally more powerful even than they—superstition. As a rule the Russian peasant prefers in bodily ailments to apply to the wise woman of the village rather than to a medical man; the former is supposed to heal with sacred formulas, whereas the science of the latter has a dash of the diabolical. In the towns there is more enlightenment; but the number of physicians is far too small*, and their education frequently falls short of the mark. In the present crisis the members of the profession are ordered about by the Government like so many soldiers, to combat the enemy wherever he shows himself. To make up for their scarcity in some degree, the Emperor has just ordered that every facility shall be given to women devoting themselves to the subordinate branches of medical practice, and the preparation of drugs. The medical rank or degree offered as the reward of their studies is that of Feldcher, or an inferior order of army surgeon; but they are not to be excluded from higher honors, and if duly qualifying themselves may take their doctor's degree, though in that case they require a special permit from the Government before being allowed to practice. But these measures are too late to counteract the swift destruction wrought by the raging epidemic. In a country in whose eastern half there is one death to 20—25 inhabitants as a regular thing in ordinary years†, the grave is ministered to by influences not to be got rid of in a hurry. Where the majority of the population run away from the medical man, even when they can have one; where filth is fostered by climate, poverty, and ignorance alike; and where a large portion of the people's food consists of sour, half-fermented eatables and drinkables, a comprehensive change must be made before a normal state of health can be attained and epidemics kept in check. Till then, Russia, and through Russia all Europe, will be subject to the periodical reappearance of cholera.

"The cattle plague is also again peeping in at the door. This time the unwelcome guest comes to us from Southern Russia, *via* Galicia. To shut it out, the strictest measures have been taken in the Silesian border districts of Beuthna and Leobchütz."

* In Russia there is one doctor to every 17,800 inhabitants. Compare this with the following approximate figures—In Prussia, one to every 3,100, in France to every 2,600, in Great Britain to every 2,500, in Italy to every 2,200, in Holstein to every 2,100, in Hamburg to every 1,230.

† In Germany there is one to every 40, in France to every 41, in England to every 43, in Sweden to every 45, in Norway to every 53.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, SEPTEMBFR 12, 1871.

THE OCTOBER 18TH COMPANY.

So far as now known, the company that is expected to leave Liverpool on Wednesday, Oct. 18, will be the last of this season's emigration. This company, like the six preceding it, will be composed only of those who have means of their own to pay their fares and expenses through, and such others as may receive advices from this Office. It is quite true, as relatives and friends have written from Utah, that a very liberal amount has been furnished there to aid in the gathering, but it reaches here in the shape of drafts and names of persons to be forwarded, thus assisting the same number as though the money had been forwarded without instructions, and releasing the Elders here from the responsibility of attending to its distribution. As heretofore frequently stated, should the Authorities in Zion be so prospered as to be able, and see proper, to advise this Office of an amount of means at its disposal for gathering the poor, notification thereof will be duly given, and the amount thankfully and joyfully expended to the last farthing. In the mean time the Saints are again informed that it is still useless to apply to this Office for aid, as it has none at its disposal.

As it does not appear to be designed for all of the Saints to go to Utah this season, those who remain are earnestly requested, for their own sakes, to be thankful that so many have been privileged in gathering, and have been so signally blest both on sea and land, and renew our faith, diligence and economy towards our emancipation in the Lord's good time. There being many advantages in arriving in Utah as early in the season as practicable, it is hoped that it will be deemed best, and arrangements be made accordingly, to commence the emigration earlier next season than hitherto; in such case the time will not be long to wait between the last of this season and the first of next, and need not seriously tax the patience of any, nor be permitted to in the least degree cause us to fancy that we are slighted or forgotten.

Those intending to go on the 18th of October should be in Liverpool on or before the 17th; and are requested, so far as possible, to forward their names and ages to this Office at least one week before that date, to enable the shipowners to make the vessel arrangements suitable to the size of the company. Should any be unable to forward their names and ages by the time mentioned, that alone will not prevent their going, for all can go at that date who are here on the 17th with means of their own or advice from us; and for so doing need no further notification from this Office, as the contract with Guion and Co. does not require the issuing of formal notifications as in the days of chartering sailing vessels.

As already informed, parties having over 100 pounds, or 7 stone and 2 pounds,

luggage to the adult, or half that amount to a half fare, must come prepared to pay for all overweight at the rate of fourpence a pound from New York to Ogden, and must be able to state the amount of their overweight when they get their tickets at this Office.

CONFERENCE AND REPORTS.—The London semi-annual Conference of the Church of Jesus Christ of Latter-day Saints will be held in McDonald's Music Hall, High Street, Hoxton, London, October 8, 1871.

The Presidents of the Branches in the London Conference are requested to furnish President Brinton, before October 5, correct Branch statistical reports for the half year ending September 30.

The Elders from Utah, who can make it reasonably convenient, are invited to attend the October 8th London Conference.

RELEASES AND DEPARTURES.—On account of ill-health, Elders William M. Bromley, late President of the Bristol Conference, and Ferdinand Oberheinsley, a Traveling Elder in the Swiss and German Mission, were released, and left with the September 6th company for their homes in Utah, where we trust they will soon regain their health, and prosecute with renewed energy their labors for Zion, especially in aiding in gathering the faithful poor.

FOR ZION.—The sixth company of this season, in charge of Elder John I. Hart, left Liverpool in the Guion and Co.'s steamship Nevada, Captain Forsyth, on the 6th inst., and were favored with very pleasant weather from the time of going on board to latest date heard from at leaving Queenstown at 1 p.m. of the 7th. The company numbered 256, besides 7 returning Elders, viz., John I. Hart, W. M. Bromley, C. W. West, C. Willardson, S. C. Tura, F. Oberheinsley and E. M. Caste, and have the faith and prayers of the Saints that their journey may continue as prosperous and pleasant as it commenced, that they may safely and joyfully arrive in goodly time at their longed-for homes in Utah.

APPOINTMENTS.—Elder Elijah A. Box has been appointed to preside in the Bristol Conference, Elder Bromley's failing health having required his release to return to Utah.

Elder F. Oberheinsley also having been released for the same reason, Elder Charles H. Wilcken has promptly complied with an invitation to labor as Travelling Elder in the Swiss and German Mission, under the direction of Pres. Schoenfeld.

POST OFFICE ORDERS.—All forwarding P.O. orders to this Office will confer a favor by having them made payable either at Pembroke Place, or Lime Street, Liverpool, instead of simply Liverpool, for having simply "Liverpool" on the order causes much needless extra travel to get them cashed. The Lime Street order office has been only recently opened, and some offices may not be advised of it, and for that reason object to making an order payable there; in such case Pembroke Place, Liverpool, is the next nearest to this Office.

CORRECTION.—In last line but one of the poetry in STAR 36, for "cords" read "chords."

ELDERS REYNOLDS AND PARRY.—It affords us much pleasure to announce that Elder Reynolds is recovering from an attack of small-pox with which he has been afflicted, but regret having to add that Pres. Parry has been severely attacked by that disease, and on the 11th was reported to be very unwell. They have the faith and prayers of the Saints that it may please the Lord to restore their health, and prolong their lives unto the full accomplishment of His will in their working righteousness upon the earth.

CORRESPONDENCE.

AMERICA.

Salt Lake City, U.T.,
Aug. 18, 1871.

President Albert Carrington.

Dear Brother — The company of Saints which left Liverpool, July 26, arrived in this city by the 7.50 p.m. train on Wednesday, Aug. 16, after a safe and pleasant journey per rail from New York, which place we left at 5 p.m. on Tuesday, the 8th. We staid one night at Pittsburg, where we had the privilege of staying in a large room in the station; some of the company, however, preferred to engage beds outside, which they did at reasonable rates. All the other nights from New York we slept in the railroad cars. We left Pittsburg on the morning of the 10th, arrived at Omaha on the morning of the 12th, and left there at 6 p.m. of the same day.

We were four days in coming from Omaha to this city, but we came comfortably in two "Utah Southern" cars, notwithstanding we made such slow time, frequently coming down to four miles an hour, and sometimes even less on difficult grades, and making numerous half-hour stops. The reason we were so long was because our carriages were attached to a long freight train from Omaha to Ogden; sometimes we had on two engines. Our company very much enjoyed the scenery along a large portion of the route.

Each person, or family, or party, purchased their own provisions at different places on the journey, sellers of various articles frequently coming on board the train; though the chances of purchasing were fewer and the prices higher from Omaha westward. People can live on the railroad portion of the journey at greatly different figures and in greatly differing styles, according to their tastes, dispositions, and pockets.

The heat appeared to increase as we approached Utah, and in this city it seems hotter than anywhere else from the Atlantic westward to this point. Indeed, this has been the hottest and driest summer known in this Territory for many years, and water for irrigation is exceedingly scarce. I do not recollect seeing the streets so dusty before.

Presidents B. Young and Geo. A. Smith, Elders Geo. Q. Cannon and Horace S. Eldredge, and a number of other prominent members of the Church met the company at Ogden and returned with it to the city, where the depot platform was crowded with people, largely composed of relatives, friends, and acquaintances of the newly arrived Saints, who were quickly provided for in one quarter or another, most of them going with relations or "auld acquaintances," who were by no means "forgot," nor forgetful. All the members of the company were glad when they arrived at the end of their railroad journey, as the constant travelling was more or less wearisome to all. For myself I appreciated the advantages in making the journey now in three weeks, over making it in between six and seven

months, as was the case years ago when I first came to Utah, consequently I was very well satisfied with the present mode of travelling over the plains. We were preserved and blessed upon the journey all through.

Brother H. S. Eldredge has improved greatly in health and appearance since he left England. I found my family in good health, and more comfortable than I expected to find them, although of course it has been a trying time to them during my absence upon my mission.

The small grain crop is reported excellent generally in the Territory. We met the grasshoppers in the Green River country, then more on the Weber, and the last two or three days they have descended in force near Ogden. Notwithstanding, the promise is of plenty, and peace prevails.

President Young and others have gone to Provo to hold a two-days meeting.

Be good enough to remember me kindly to the brethren in the Office, to the Liverpool Saints, and all inquirers. Wishing you health and prosperity in your mission, I remain your brother in the Gospel,

J. JAQUES.

GREAT BRITAIN.

Liverpool, Sept. 5, 1871.

President Albert Carrington.

Dear Brother—On the eve of my departure for the "Valleys in the Mountains," I take the opportunity to bid farewell to the Saints in Great Britain. Although my stay in this land has been short, I shall ever feel grateful to God for his goodness to me during my sojourn and labors in the district to which I was appointed. My health has been poor, nevertheless I have been made to rejoice in the manifestations of the Spirit of God. I have seen the sick healed, and through the gift of the Holy Ghost have been enabled to promulgate with power the principles of our holy religion to rich and poor, both in public and private. I have borne my testimony to hundreds, and, wherever opportunity presented, have never failed to give a reason for the hope within me.

I find the Saints whom I have visited, as a general thing, a good people, although very poor. They seem to wish to live their religion, and pray fervently for deliverance from Babylon. Often the poorer they are the nearer they live their religion, and the greater their desire to emigrate. There are some, however, with means sufficient, who, through circumstances they cannot control, are obliged to remain. Others, who are able, lack the faith and energy necessary to gather to Zion, though I have found but few of that class.

I learned in my travels, which have been quite extensive, that the people have been very thoroughly warned by the Elders in days that are passed; they listen attentively to what is said, but fail to yield obedience to the Gospel's requirements. The mass of the people are confused by the cries of "lo here," and "lo there," of the various religious denominations. One particular feature I noticed; some are adopting many of the views advocated by the Elders and taught by Joseph Smith, which, when first taught, were scoffed at by the world at large; in this we see an attempt to mix truth with error, but it will not work now any better than formerly.

I have found the local Priesthood, with but few exceptions, prompt in laboring with me, and the Saints ever ready to minister to my wants, for which I am very thankful; and had it been so ordered that my health had been good, I should have been glad to have prolonged my mission to such length of time as might have been required.

May God bless you and all in the ministry is the prayer of your brother in the Gospel of Christ,

W. M. BROMLEY.

Queenstown, Sept. 7, 1871.

President Albert Carrington.

Dear Brother—After we started, at 1 p.m. on the 6th instant, on the steamship *Nevada*, we organized the company of 263 souls into wards, and appointed a President over each ward; also arranged the guard, appointing Elder E. M. Cast captain, and alloting two to watch at a time, with two-hour turns, from 10 p.m. until 6 a.m. We counseled the guard not to allow any one on deck after 10 at night. We also

arranged to attend to prayers at 7 a.m. and 7 p.m. The returning Elders were one with me in this organization. The Saints all felt united, and spent the evening in chanting the songs of Zion.

The weather continued fine on the 7th, and all felt well. We arrived at Queenstown about noon all safe and well, and left at 1 p.m.

With kind regards to yourself, all at 42, and my fellow-laborers in the Gospel of peace, and praying God to bless you and all Israel, I remain your brother in the Gospel,

JOHN I. HART.

SWISS AND GERMAN MISSION.

33, Postgasse, Bern, Sept. 7, 1871.

President Albert Carrington.

Dear Brother—A few days ago I landed here safe and well, and was kindly received by the brethren. We spent a few days together; Brother Schoenfeld reorganized the Mission, and we had a good time.

Several newspapers are making quite a howling, harping over the old Spaulding story, and causing a great inquiry about the principles of the Gospel. Brother Schoenfeld yesterday received letters, mostly from intelligent people, requesting information. Our meetings are crowded, and there is more inquiry just now than there has been for some time past. With the help of God, I think I can do some good here.

With kind regards to you and all at 42, from Brothers Schoenfeld, Huber and myself, I remain your brother in the Gospel,

C. H. WILCKEN.

NEW ZEALAND.

Karori, July 5, 1871.

President Albert Carrington.

Dear Brother—I welcome you to your labors as President of the European Mission. You will doubtless think the welcome long deferred, but it takes time for the STARS to reach this part of the globe, and it is through their light that we in this distant corner of the earth are enabled to see what is going on in Zion and elsewhere. I pray our heavenly Father to bless you in your efforts to accomplish the work assigned you, to give you health of body, and an abundance of his Spirit, that you may rejoice in the work whereunto you are called.

The people here do not seem to take much interest in matters relating to eternity; the present occupies their time and study. Futurity seems to have found but small space in their vocabulary. Eternity is a subject so far beyond their comprehension that it is seldom thought of. Religion to them is a something that should be studiously avoided until about the time they think of dying, and then the clergyman is called in, prays for the one about to depart, asks him if he believes in Jesus, obtains an answer in the affirmative, and assures the dying sinner that his salvation is sure. How awfully disappointed both will be in regard to attaining salvation in the celestial kingdom of God through such a course.

The Saints in this Branch are well, and enjoy a goodly portion of the Spirit. All are anxious to gather to Zion so soon as it shall please God to open the way. I was pleased to see, by last STARS, that the building of Temples to the name of the Lord was touched upon at the last Conference in Zion. I spoke a word or two upon the subject last Sunday, and informed the Saints that the Priesthood here intended to have a small box in which donations could be deposited as a Temple Fund. I presume the donations will be small, as we are, I imagine, the poorest Branch, as far as money is concerned, that can be found; but we desire to do all we can toward rearing the Temple, and, however small the sum, it will help.

The more the opposition, the faster the work seems to spread in this place; I do not know whether this is the case everywhere; perhaps Wellington is an exception.

With kind regards to yourself and all associated with you at "42," I remain your brother in the Gospel,

HENRY ALLINGTON.

Use not to-day what to-morrow may want; be frugal, and thou shalt have enough.

MISCELLANEOUS.

A COLLIERY EXPLOSION at the Moss Pits, Ince, Lancashire, Sept. 6, destroyed 70 lives, and set the mine on fire. The openings have been sealed up to check the fire.

THE FOOT AND MOUTH DISEASE continues to spread in Cambridge and the surrounding districts. In the Newmarket division of the county there are 500 cattle and 76 swine infected.

In Northamptonshire there have been 82 cases in the week just passed, against 84 in the preceding week.

In the Northampton, Daventry, Brackley, and Dowden districts the disease is steadily increasing.

In the Preston district 4,874 animals are affected.

AMERICAN BUTTER AND CHEESE FACTORIES.—It is estimated that there are in the United States 1,300 butter and cheese factories, supplied with the milk of 300,000 cows, and producing yearly about 100,000,000 lbs. of cheese and the same number of gallons of milk. Every 3,000 cows, therefore, yield every year 1,000,000 lbs. of cheese, valued, it is stated, at $140,000; so that each cow yields 330 lbs. of cheese, valued at $47. The export of American cheese to Great Britain amounted in 1870 to 57,000,000 lbs., valued at $8,000,000.

DECREASE OF CHOLERA IN GERMANY.—Konigsberg, Sept. 7.—The cholera appears to be diminishing in the Baltic provinces. On the 4th instant 40 persons were seized, of whom 27 died; on the 5th, 17 cases and 15 deaths occurred. Both at Stettin and Dantzic only one fatal case has occurred within the last few days. At Elbing, up to the 5th instant, 69 persons had been taken ill, and 42 have died.

THE HURRICANE AT ST. THOMAS, AUG. 21.—The English consul writes to the *Times* as follows:—"The eastern part of the town presents a fearfully dismal spectable, and language cannot adequately convey a proper description of the havoc; it requires to be seen to be believed. The walls of the burying grounds are blown down, and there are more houses entirely demolished than left in damaged state; about two thousand people are to-day houseless. Already, from the wreck and ruins of some lots being cleared away, 30 bodies have been recovered and buried, and about 90 persons, disabled or injured, have been placed in what remains of the hospitals for surgical aid, and more may yet be found."

THE TYPHOON AT HIOGO.—Hiogo has been visited by a most extraordinary phenomenon. On the night of Wednesday, July 4, the wind and sea rose simultaneously, and while the former was blowing a typhoon, the latter was overflowing the settlement and green seas were breaking on the garden walls in front of the houses along the bund. All the buildings along the bund have been more or less damaged. No less than 200 Japanese junks are reported washed on shore, and the loss of life is, it is feared, very great. The losses at the mouth of the Osaka River, both in life and property, must have been considerable, judging from the many wrecks and the *debris* floating about at the mouth of the river.—*Japan Mail.*

THE FAMINE IN PERSIA.—There are dreadful rumors of the severity of the famine in Persia (says the *Times'* Calcutta correspondent). When the last news left Teheran, two persons (whether male or female is not stated) were under trial for having killed and eaten a boy, and riots were very common. In one case the people had assembled at the telegraph office, and were not expelled till three had been shot. Probably the poor people had a hazy idea that the telegraph wire was in some unaccountable way connected with relief. The Indian Government has requested the British accredited authorities in Persia to take charge of the relief sent from India.

The destructive force of a grasshopper visitation is indicated in a note from a settler in Dakota, who writes from Fort Berthold, July 26—"Everything was growing finely on the farm until this morning, when at about 11 o'clock the grasshoppers arrived, and have very nearly cleaned us out. Our gardens are entirely ruined. From the oats we may save enough straw for the horses, but everything in the gardens and in the fields of the Indians is totally consumed. The whole work of the season was destroyed in less than eight hours. I do not know how we shall get through the winter, as cold weather begins the first of October, and lasts six months. Buffalo are very scarce, and other game is not very plenty."

PREVENTIVE AGAINST CHOLERA.—A correspondent of the New York *Herald* holds the opinion, expressed before, that cholera is an animalculæ disease. He says that experiments made by him in the West Indies, during the years 1849 and 1850, proved that the water in localities where cholera prevailed was impregnated with animalculæ foreign to the place, which disappeared with the disease; and that camphor seemed to be to them a deadly poison. He recommends the following preventive:—All water for drinking purposes should be well boiled and kept tightly covered; for it is in the water where the greater number of animalculæ are found. We should also carefully abstain from all liquids which have not been thoroughly purified by fire. A judicious use, internally, of a few drops of spirits of camphor, daily, destroys the animalculæ as fast as they enter the system, thereby arresting the disease.

ENGLISH REPUBLICANS IN NEW YORK.—The arrival at New York this week (writes the American correspondent of the *Times*, on the 25th ult.), is noted of several political agitators from England who were associated with Mr. Odger's recent demonstration in Hyde Park. Correspondents in New York write that these persons say they have a "mission," said mission being to interview the American Fenians with reference to "great events" soon to transpire in England. The "great events" which these uneasy personages forecast, and in aid of which they invoke Fenian help, are based upon the probability of the death of her Majesty. In the ordinary course of events, they say, she cannot live very long, and when she dies a Republic will be simultaneously proclaimed in all the leading cities of the three kingdoms. All the machinery for this object they represent as having been perfected quietly and efficiently, and they only need practical co-operation by the Fenians. They, of course, profess to have no doubts of success, and they claim to have the sympathy and support of "many Government officials occupying important military and naval positions." These reports have set afloat much gossip, of which this is the pith.

TRADE BETWEEN EUROPE AND THE WEST.—"In Chicago there is much rejoicing at the opening of direct trade with Europe," writes the American correspondent of the *Times*. "Some time ago the French Consul there wrote to his Government urging the advantages of direct trade with the Western States of America, and suggesting that to inaugurate it a French national vessel be sent across the Atlantic and through the St. Lawrence and the lakes to Chicago. This project, under French auspices, has not yet been put into practical operation, but under English auspices it has. A steamer, laden with dry goods, left Liverpool July 29, and, passing up the St. Lawrence and through the lakes to the southern end of Lake Michigan, reached the wharf at Chicago August 21, in twenty-three days after sailing. The Chicago press are rejoicing greatly at this, especially on account of the speed, as considerably less time was occupied than by the plan usually pursued of shipping goods to New York and hence overland, while the exorbitant charges of the New York Custom-house and the American railways are avoided. Vessels bringing goods out in this way are sure to find a paying return cargo of corn.

PROFESSOR GOLDWIN SMITH ON NOVELISTS.—In a lecture recently delivered at Toronto, Mr. Goldwin Smith said—"Novelists often debase fiction by

obtruding their personal vanities, favoritisms, fanaticisms and antipathies. I saw the other day a novel the author of which brings himself in almost by name as a heroic character, with a description of his own personal appearance, residence and habits, as fond fancy paints them to himself. There is a novelist who is a man of fashion, and who makes the age of his heroes in his successive novels advance with his own; so that at last we shall have irresistible fascination at seven score years and ten. But the commonest and the most mischievous way in which personality breaks out is pamphleteering under the guise of fiction. One novel is a pamphlet against lunatic asylums, another against model prisons, a third against the poor laws, a fourth against the Government officers, a fifth against trades unions. In these pretended works of imagination facts are coined in support of a crotchet or an antipathy with all the license of fiction; calumny revels without restraint, and no cause is served but that of falsehood and injustice. A writer takes offence at the excessive popularity of athletic sports; instead of bringing out an accurate and conscientious treatise to advocate moderation, he lets fly a novel painting the typical boating man as a seducer of confiding women, the betrayer of his friend, and the murderer of his wife. Religious zealots are very apt to take this method of enlisting imagination, as they think, on the side of truth. I remember a high Anglican novel in which the Papist was eaten alive by rats, and the Rationalist and Republican was slowly scathed in molten lead, the fate of each being, of course, a just judgment of Heaven on those who presumed to differ from the author. Thus the voice of morality is confounded with that of tyrannical petulance and self-love."

Compulsory Education in Alsace.—The system of compulsory education has been introduced by the German Government into Alsace and Lorraine with great success (writes the *Standard's* Berlin correspondent), and to the satisfaction of the more intelligent part of the population. In order to substantiate this last assertion I will give an extract from the *New Muhlhausen Gazette*, containing an address delivered as far back as May, 1870, by M. D. Dollfus-Ausset, at the closing of the course of education for adults at Mulhausen. The address (delivered in the Alsatian dialect) was much as follows: —"Dear and good friends, if many of you are seated on a school form at an advanced period of life, if you spell and dip your pens in ink, and learn the multiplication by heart for the first time, you are not to blame, for it is the fault of the French Government. In Greenland, Lapland, Norway, Sweden, Denmark, Holland, Prussia, Germany, Bavaria, Wurtemburg, in the Grand Duchy of Baden, and Switzerland, the young and the old, for many years past, have been able to read, write and cast accounts. And why? Because the law says 'All parents must send their children to school,' and if they neglect to do so they are severely punished. The industrial society of Mulhausen, and many other associations, send petitions to the Ministry every year, praying for a law to oblige parents to send their children to school. Unfortunately, ministers are changed and removed every now and again, and thus they have no time to examine the question; the petitions are sent to the lumber room, and all goes on in the old routine. In the time of the Republic of Mulhausen, about seventy years ago, young and old learned, without exception, reading, writing and arithmetic, but since we have become French every one may go to school or not, as he pleases. We pay more taxes, the octroi is no trifle, and the conscription is not a joke. A few weeks ago I calculated how many of the 3000 workers, old and young, in the Dornach factory can read, write and cast accounts; and I found the proportion to be one-fourth of the whole—just 25 per cent. At this sad result I felt a shudder pass over me, and I experienced a sort of home sickness for the Republic of Mulhausen. When a man has not learned reading, writing and arithmetic he is doomed to misfortune all his life; he remains what he is—that is, half blind and tolerably deaf; his head and his purse both remain empty; in his old days he carries a beggar's wallet upon his shoulders and a stick in his hand; he lives on charity, and he dies at last in the workhouse or the bridewell."